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Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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Methodism's Senior Bishop 90 Years Old
(See Page 14)

November 19, 1952

FROM COVER TO COVER

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READERS WRITE

Our Blank Cover

Nice picture of the new President! (Z.H. cover, Nov. 5th). It is devoutly to be hoped that ZIONS HERALD didn't draw a blank!

(Rev.) Clarence F. Avey,
Athol, Mass.

Further Clarification

Paul F. Douglass (in his "Christ Church at Oxford," ZIONS HERALD, Nov. 5th, 1952) refers to what he terms "evidence of the long continuity of Christianity (in England) from Roman Catholic beginnings to the priority of the established Church of England. . . ."

Long before the arrival of St. Augustine and his band of Roman Catholic missionaries, the Catholic (not Roman) Church was well set up and at work in the land. They did not land in Kent, where their work was confined, until 596. But we know that the British Church sent three bishops to the Council of Arles in A.D. 314, other bishops to the Council of Nicea, A.D. 325, and to other councils. When Augustine landed, he found that the King of Kent, though himself a pagan, was married to a Christian queen, Bertha. Two conferences were held of the British clergy and the Roman newcomers. When St. Augustine called on the British bishops to acknowledge his authority, they firmly answered, "We will do none of those things which you demand, neither will we have you for our Archbishop." (Bede, "Hist. Ecc. Angl., ii. 2). Not until the Council of Whitby, A.D. 664, did the British Church and the new Roman mission finally coalesce.

It must be remembered, moreover, that the Roman Church of St. Augustine's time was vastly unlike its present development. The Infallibility, the Immaculate Conception, the Bodily Assumption of the Blessed Virgin were all dogmas unknown or unbelieved and not required of its members, and the claims to universal supremacy were in their infancy.

It must also be remembered that never at any time was the Church of England — the **tertium quid** of the coalescence of the old British Church and the mission of St. Augustine — known as the Roman Catholic Church. Long before Magna Carta, the English Church was styled **Ecclesia Anglicana;** and the opening phrases of Magna Carta (A.D. 1215 —three centuries before the Reformation) say "the Church of England shall be free and have her ancient rights inviolate." The present Church of England is the legal and historical descendant of the Church of those early times.

Three other points: King Henry VIII sought not a divorce, but an annulment of his marriage. He was never simply "Head of the Church of England," but "only so far as the law of Christ" allowed. No property was ever "channeled" from Roman ownership to the Church of England.

H. J. Mainwaring,
Wollaston, Mass.

Who — What — Why?

Have you heard the "what, why, who and where" of the Boston Council of the United Christian Youth Movement? If not, this letter is for you in particular. If you have, well, this is just a reminder.

What? The United Christian Youth Movement is calling to youth all over the world.

Why? To unite Christian youth in action and fellowship and to help youth to follow the pattern set by Christ in every moment of their lives.

Who? Two youth and an adult advisor from each local church.

Where? Meetings are held on the third Sunday of each month in the Huntington Lounge, at the Y.M.C.A., Huntington Avenue, Boston.

Time: 3:00 to 5:00 p. m. Hope to meet you there and get acquainted.

Edna Morton, secretary,
Boston United Christian
Youth Movement.

NEW ENGLANDERS AT CLAFLIN

"The Role of the Church-Related College in the Time of Crises" will be the topic of discussion for Founders' Day at Claflin University November 21st, when it celebrates its 83rd anniversary.

Executive secretaries from several of the New England Conferences of the Methodist Church will participate in the panel discussion, among whom are: Miss Edith M. Jordan and the Rev. Leslie H. Johnson, New England Conference; Miss Gay Campbell, New Hampshire Conference; the Rev. G. Duncan Moores, Maine Conference; the Rev. Frederick A. Dyckman, New England Southern Conference; and Dr. Allan R. Broome, South Carolina Conference, Southeast Jurisdiction. The Rev. Warren M. Jenkins, executive secretary of the South Carolina Conference of the Central Jurisdiction, will be the moderator.

NEW OFFICERS

Dr. and Mrs. Robert H. Dolliver, 1018 Madison Street, Brooklyn, N. Y. were elected associate librarians of the Methodist Historical Library at 150 Fifth Avenue, New York at a meeting of the New York Methodist Historical Society held last week. Dr. Dolliver is pastor of Bushwick Ave. Methodist Church, Brooklyn.

Dr. James R. Joy, 29 Perry Street, New York, formerly librarian, now in his 90th year, was made consulting librarian. A layman, he was for many years editor of **The Christian Advocate,** official Methodist weekly.

Dr. J. Edgar Washabaugh of New York, one of the denomination's two publishing agents, was elected president of the society, Shirley Smith, treasurer and Dr. Arthur Bruce Moss, minister of Old John Street Church, secretary.

South Africa — Land Of Gold And Discord

JOHN NEVIN SAYRE

Note: Mr. Sayre is a well-known Christian minister and internationalist, Chairman of the Fellowship of Reconciliation. In recent years he has traveled all over the globe, and his latest trip, to South Africa, afforded him opportunities for first-hand observations which he has embodied in the following article. His report is realeased by Worldover Press.

DISCORD WAS NOT lacking in South Africa before the finding of gold and diamonds there, but the scovery of such riches has multiplied the friction and stly complicated the country's problems. Had the new ealth been controlled and exploited for the improvement living standards, education and the betterment of all ctions of the people, it might have lessened the discord. nd if also there could have been a spiritual perception of sic human justice, and a full use of love and human nderstanding, South Africa might today be leading the orld in the glory of a multi-racial Christian Society.

Today, South Africans are keenly aware of the crisis rough which their nation is going. Although they tend resent outside criticism and the myth that only one ce can be to blame for the sorry state of race relations, ey are not complacent.

Indeed, fear of trouble that may come upon the country ervades all groups. Most of those we interviewed deared that conditions were getting worse, and some of em felt that they were at a desperate stage. As one an said: "We are living on two volcanoes, either one which could soon explode." One was the growing nsion between white and non-whites; the other was the anger of civil war between the two principal white roups.

OLD BOER-BRITISH CONFLICT ALIVE

It was surprising to find that on the psychological and opaganda front, the old war between the Boers and the ritish is still going on and being fanned to fresh intensity, pecially by the Malan government. One would have ought that the divisions caused by that war had long o been healed by generous acts of Britain's Campell-Bannerman government, the setting up of the federal nion of South Africa, and the long years of service to e Union by General Jan Smuts.

But this is not the case. There was a section of the oers who in their hearts never accepted defeat, who garded Smuts as a "quisling," who bided their time ut were busy nourishing Boer aspirations. It is they ho have taken the lead in "apartheid," who cling to the frikaans language, and who got control of the govnment in 1948 after Smuts' death. This has created a olit not only between British and Dutch South Africans, ut inside the Afrikaner group itself.

Dr. Malan and the Nationalist Party propose to create a Afrikaner country and possibly an independent state parate from the British commonwealth. They do not ust the British, are hostile to the United Nations, and ar the communists whose South African Party they ave outlawed.

They have practically annexed South West Africa and seem to want still more territory. They mean to build up a master race and a master language, and keep non-white inhabitants "in their place." They are tightening up the old controls of segregation, and promulgating new ones. They do not intend that members of dark-skinned races and nations shall ever be admitted to full privileges of citizenship.

The natives are to have a homeland in separate territories, somewhat like American Indian reservations, where they are to live under tribal discipline, which, however, is finally subject to white control. Some of them will work the farms of white South Africans. Others who labor in the mines and the big cities are to be housed in adjacent segregated "locations."

The Malan government appears quite willing to subvert the decisions of the country's judges and the South African constitution if these stand in the way. Although the present government was not voted into office by a majority of the nation's white electorate, it hopes to win a majority at the next election. The Nationalists know what they want, believe that they are religiously and patriotically right, do not care for civil liberties, and are ruling by dictatorial methods.

UNITED PARTY HAS MIXED PROGRAM

The United Party was the party of General Smuts. It is opposed to a number, but not all, of the above measures. About 70 per cent of its members are white Afrikaners (not Africans) and the rest are white South Africans largely of British extraction. It wishes to uphold the courts and constitution, and demands an immediate general election, it wants to stay within the Commonwealth. It is willing to have South Africa a bilingual country, but fears that English may be crowded out of the schools, universities and governments by the Afrikaans language, pushed by Afrikaner Nationalism.

This party opposes the abrogation of civil liberties and the withdrawal of the limited franchise rights for the "colored" people which have been in existence for a number of years in the Cape of Good Hope Colony. It fears the encroachment of Nationalist dictatorship, and in the present crisis has been building up a group known as the "Torch Commandos," headed by "Sailor" Malan, a cousin of the Prime Minister. The government charges this group with being "subversive," and there are ominous clashes between it and the police, which are played up in the paper almost daily.

But the United Party would be split wide open if the issue of assimilation between races and the extension of

(Continued on Page 20)

A Serenity Within

WILLIAM T. WALLACE

If there is any one thing that is needed more than another by the great masses of people today, one common denominator for every home, one single thing that will be beneficial to everyone and harmful to none, it is the need for a serenity within, an inner peace and calm that is our bulwark of strength in the turbulent confusion of these days. Everyone needs to cultivate that inner serenity.

First of all, we need to ask ourselves the question, what do you mean by this phrase? It is by no means an indifference to conditions that exist around us; I am not suggesting that we should have an attitude of not caring what is happening in the world today. We cannot close our eyes to the facts that can readily be seen if we are alert and sensitive.

Nor is serenity within an escape from the feverish distractions of life or a withdrawal from the world of reality. It is rather a quiet reflection that promises strength to meet the tasks that are our lot, a pause that we may meet more effectively the conditions of life, a deep abiding calm that helps us face more intelligently the things that confront us.

It may help us to understand what we have in mind if we speak of a few who have had this serenity within — people whose lives have been marked by a strange degree of calm and poise. Jesus comes instantly to mind as an outstanding example. Only one who had great depth and quality of soul could say to the wind and sea, "Peace, Be Still," and have them instantly obey. Jesus is without question the outstanding example of serenity in all the ages. Paul, the apostle, imprisoned, shipwrecked, left for dead by his enemies, enduring tremendous suffering and punishment, could say, "I have learned in whatsoever state I am, therewith to be content." He had a philosophy of life that is not often found in any person or life.

Abraham Lincoln, sensitive of soul and spirit, feeling keenly the suffering and losses of others, endured a great deal in a critical period of history. He was calm and poised and serene in the face of bitter criticism and tremendous burdens.

Mahatma Gandhi, criticized, ridiculed and misunderstood during his life by the Western World, was a leader of millions of people in India. His life had a depth and power that were honored by the masses of India. Yet it is not necessary to speak only of the great and outstanding personalities. Many an humble person who is not widely known and will never be heralded, has this quality of which we are speaking. They meet quietly every situation that comes to them. All of us have met people who are equal to any emergency that arises, and possess a serenity within, as did Lincoln and Gandhi.

Naturally all of us want to know how we may find it for ourselves, that we may take full advantage of it. There are certain things that will be a great help to us.

1. *By learning how to rest.* When we are busy with many duties and tasks and are driven to the limit, we need to know how to rest. Jesus said to the Disciples, "Come ye apart and rest," but it is not always possible to get away, and so we must learn to rest where we are.

2. *By discovering how to be quiet.* The art of being quiet is essential to living, and yet many of us have never discovered it. A few minutes of quiet relaxation will do wonders for us. The late Henry Ford went every day to the chapel on the grounds of the great Ford Plant. He said: "I come here every day. I have to. That gets to be too much for me," and he pointed to the factory.

3. *By retaining our faith in God.* We must believe in spite of all that happens that God is love and He knows best. It is not easy to do, but those who have learned the secret have a great abiding peace within. Dr. Benjamin Parsons was once asked, "How are you today?" and he replied, "My head is resting very sweetly on three pillows: infinite power, infinite wisdom and infinite love." He had a faith in God which made it easy to face the thought of death itself. Such a faith may be ours if we truly seek it.

4. *By cultivating true fellowship* with God. We must learn how to commune with God. We need to find a place where we may be alone with Him. Elijah sought God's voice in the wind, earthquake and fire, but it came in the still small voice, and he had to listen carefully in order to hear it at all. Surely God keeps open ways of contact and communication with all of us. Too frequently we fail to complete the connection and the circuit with God. We do not listen to what he has to say to us.

We cannot survive without this inner serenity, for it is essential to well balanced living. If we neglect this side of our nature, we will become lop-sided and out of balance. The heavier the load that we carry, the more we need this poise and peace within.

If we will try to develop our sense of serenity, we will be equipped for any emergency, and will have strength to meet and face whatever comes to us. But if we fail to develop and cultivate this quality, we will be inadequate for some crisis that arises. The secret of Jesus' power lies in the fact that He had a perfect serenity, a complete understanding of God. Our lack of power is due to our failure to develop this inner calm. It is essential if we are to survive.

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"The instruments might be all in tune and all come in at the right moment, but even so the performance would not be a success if they had been engaged to provide dance music and actually played nothing but Dead Marches."

....

"Mere Christianity"
C. S. Lewis
The Macmillan Company,
New York

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The Percentage Of Increase

A. C. HOOVER

THE STATISTICAL OFFICE selected reports from thirty average 1952 Conferences, five from each of e six Jurisdictions of The Methodist Church for special ıdy to estimate trends in this General Conference year. otals in such a year are inclined to be just a bit under her years when not so much attention is given to plan-ng, promoting and experiencing General Conference d adjusting church machinery to the new legislation d program that results therefrom. Again, as before, rtain percentages in amounts given are greater than rcentages of people coming into the church or being ducted into its program of events.

For purposes of comparison, note first certain percent-es for the last ten years, during which time Methodism's mbined membership increased 18 per cent, her active embership 12.7 per cent and her inactive 50.1 per cent, a bit more than half again as much as ten years ago. ınday school enrollment increased 6.9 per cent while erage attendance went up 9.1 per cent. During that n year period, total ministerial support increased 98 per nt, total benevolences 192.6 per cent, and contributions r all purposes 199.5 per cent.

The thirty 1952 conferences, nearly one-third of the 106 nferences in the United States, show an increased mem-rship of 58,023 — 2.1 per cent over last year, twenty four nferences in this group increased their total membership. he Western Jurisdiction lead with an increase of 4.3 per-nt. Considerable speculation is abroad relative to the olition of the term "inactive." The question revolves ound the advisability of simply adding active and in-tive or whether first the church should make use of this portunity, following the law of the church, to purge its active membership roll, it having been quite well estab-shed that 5 per cent of that membership does not exist d another 10 per cent can not be found. It is believed at some directive will be made by the Council of Bish-s in its forth-coming meeting.

Those received from preparatory membership and on ofession of faith by the thirty conferences was increased 7,248 or 7.2 per cent. Nineteen conferences increased eir total, and again the Western Jurisdiction led with e interesting total of 31.5 per cent.

Since for this quadrennium totals for Sunday school rollment (membership) will not be reported, it may be ell to note that there were 27,404 additions to the Sun-ıy school enrollment of the thirty conferences or an in-ease of 1.6 per cent. Twenty conferences showed in this crease and the South Central Jurisdiction led by an in-ease of 4.3 per cent. In average attendance 4 per cent arked the increase with 22 conferences increasing and e North Central Jurisdiction leading with 6.3 per cent.

Total ministerial support, — pastors, district superin-ndents, bishops and conference claimants, was increased $1,789,286 or 8 per cent with 28 conferences increasing ith the Western Jurisdiction, late to join in the amounts ven for ministerial support, led with 10 per cent.

Total increase for all benevolences was $1,164,360 or 9.2 per cent with 20 conferences on the increase side and the North Central Jurisdiction leading again with 18.3 per cent.

Amounts given for all purposes during the last twelve months by the thirty conferences increased $5,809,388 or 6.5 per cent, 22 conferences participated in this increase and the Northeastern Jurisdiction led with 12.2 per cent.

Thus one comes to feel that there are few note-worthy increases and the trends for the last year for thirty conferences parallel somewhat the entire church for the last ten years. He can not help but ponder whether Methodism through the recent years of special emphasis has gained or will gain during the quadrennium enough momentum to stay on a high level of development where growth and expansion may continue to be recorded. This matter is being determined now by the attitude its membership will take in accepting the proposed future promotional program.

If the positions gained during any crusade are not made secure forced retreat is always a possibility. The church must always be alert but it can not be continuously campaigning or crusading. There must be those periods when it builds re-enforcements at the home base in order to provide a reliable foundation for future special efforts. Its membership must be introduced to the spiritual nature of the whole universe which begins even where they are. If they do not discover the creative process and find their relationship to it all the sins of other days that have come down to this day may be continued through them and having their names on the church roll will not greatly help.

Large memberships may or may not be desirable; there is inspiration in great numbers, but it is quite another thing to build a new recruit into a working force. If the latter is not done, the former will have no permanent value and the total effect may be damaging.

The proposed promotional program aims to do this latter thing. While it still would have the church retain its far look not only into the future but into the extremities of the earth, its primary purpose first is to encourage Methodism to look carefully at the matter of strengthening the local church and its endeavor.

NOVEMBER

Mary L. Devolder

November has a certain quiet charm,
The beauty of simplicity and grace:
A bare branch raised like an entreating arm,
A brown leaf slowly drifting into space.

The peace of Armistice is in November,
Thanksgiving joy, and harvest holidays;
It opens with All Saints that we remember,
And closes with an Advent song of praise.

ZIONS HERALD

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Before We Bid The UN To Clean Up

Last week's news brought together a whole series of stories which centered around the role of democracy as an agent of freedom. First and foremost was the resignation of Secretary General of the UN Trygve Lie, effective as soon as his successor is found. This gave rise to considerable speculation and in one case an outright accusation from Senator McCarran to the effect that Lie had resigned because our Senate Judiciary Committee had uncovered subversive activites at the UN. McCarran and his Democratic colleague, Senator Smith of Nevada suggested that UN be ousted from its New York headquarters unless it agreed to rid itself of "spies and saboteurs."

While we provided the headline, "Senators Demand UN Ouster," we provided several more to feed Russia's propaganda mill. One came from North Carolina, where an all-white male jury convicted a Negro farmer of assault on a female by "leering at her." A teen-aged farm wife had testified that this Negro has "eyed her from a distance of about 75 feet." Under North Carolina law, according to the Associated Press, no bodily contact is necessary for conviction of assault.

Under the same dateline as the two previous reports, came a story from Tupelo, Mississippi where two hooded men took the circulation manager of the *Tupelo Journal* for "a ride" and told him to get out of town because he was a Yankee. "We don't like foreigners coming in here and you'd better get out of town," they told him. The chief of police in the town of Tupelo said the attack culminated a series of acts against the newcomers. The mayor of the town said he knew of no reason for such attacks.

When we say that such stories provide grist for Russia's propaganda mill, we do not imply that subversion should not be investigated, nor causes for acts of discrimination be investigated. We are appalled, however, when we see all too much of this sort of thing investigated by inexperienced and often politically biased people. Subversion is not detected by political witch hunting, nor is the democratic process strengthened when laws like North Carolina's assault law are tolerated, or Mississippi's "hooded riders" are not prosecuted. We must demand justice based upon proper legal procedure in all of these cases — and it may well be that we must do some work at home before we can make oratorical demands upon the UN.

Reported With Pleasure

Bishop Emmet M. Walsh of the Roman Catholic diocese of Youngstown, Ohio, reported to his fellow Roman Catholic bishops last week that there was an "encouraging" trend toward co-operation between church and state in the United States "rather than absolute separation."

Bishop Walsh cited with gratification the supreme court's ruling on the constitutionality of the released-time plan for religious education and said that it showed "a complete change in the philosophy underlying the church-state relationship."

The Catholic bishops also had a report which said that while Catholic elementary school enrolments had increased 11.1 per cent from 1948 to 1950, public elementary schools had increased only 6.1 per cent. About one-third of the 1,500,000 Catholics in public high schools receive regular religious instruction for one or more of the four years.

This paper, among other items of unpopularity, has been exceedingly lonely in pointing out the damage being done to the principle of separation of church and state by the program of released-time religious education. Roman Catholicism views with pleasure the fact that released-time religious education does violate the absolute principle of separation of church and state. We do not view it with pleasure. Nor do we view with pleasure the easy way in which many churchmen have joined in the whispering campaign against public education that does not teach religion on grounds that it is "godless."

We fail to see how freedom of religion can be maintained if we rely on the compulsory framework of public education to provide time for the teaching of religion. The alternative to the voluntary methods of the church and the home for the teaching of religion, to turn it over to the state.

Rubinoff Came To Church

Our Methodist Church in Iowa City, Iowa, broadcasts its first of two Sunday morning services. Last week the pastor, Dr. L. L. Dunnington, preached and one of his listeners was the famed violinist Rubinoff, who was driving from South Dakota to Peoria, Ill. Rubinoff was so impressed that he got to the church in time for the second service, heard the sermon all over again, and then played his violin for the congregation. 1,200 people, according to the Religious News Service report, were amazed and startled by the surprise incident.

It reminded us of a lovely little Methodist Church in Liverpool, Pennsylvania where, on a quiet Sunday morning, a faithful few had gathered for the 11 o'clock service, when suddenly the President of the United States arrived for worship. Before the preacher began his sermon, news had gone around town, and the church was packed to the doors. A marker in the pew where that President sat is a kind of silent reminder of a kind of glory that came to that little church many years ago.

There are hundreds of stories like these. But there are thousands of stories about not-famous people who have come and gone in our church services. What happened to them? Was the congregation startled? Was it interested? Did anybody know they were there? Did anybody care? Or, it would be valuable to find out why they came. Was it because of good public relations on the part of the church, or perhaps could they have come because they needed something? What a mystery story could be written on a subject like this!

Then too, we must consider the challenge of stories like this. Is our church ready for a surprise visit from anybody?

The Yankee Methodist

Dear Golden Dome:

My friends over at the railroad station are divided on the results of the election: yes, they all agree that Eisenhower was elected, but three of them told me that the new slogan they have is, "Had Enough? The Republicans have been in too long — it's time for a change!" Jim Farley, I told them, has advised the Democrats to "lay off" and give Eisenhower a chance. But then, maybe we must expect a vocabulary formerly used by the Republicans to be taken up now by the Democrats. Speaking of vocabulary, here is a gem written by George Minot of *The Boston Herald*, "The Eisenhower victory will bring the greatest exodus of the unclean since the flood. Out of Washington from now until the middle of January will pour the greatest conglomeration of influence seekers, job peddlers, confidence men, loafers, crooks, cronies and hangers-on in the memory of man. Like rats before a flood, they will slink back to contaminate their local communities or to hide out until the scandals blow over." Whew! That route out of Washington must be something! Guess it must be quite a traffic jam from what George Minot says. By the way, let's hear no more criticism by newspaper people about extremes of oratory, either! Minot's figures of speech reminded me of that fun-poking at us parsons by some chap who made a collection of pulpit gems and included, "Don't be a meter in the taxicab of happiness," or "He is a banana peel on the steps of progress." . . . Speaking of extremes, our friends of *The Christian Century* have expressed their sorrow and prayers for the new president in their Nov. 12th issue. *The Century* didn't come out for anybody before the election, but now that it is all over they have apparently decided to come out for Stevenson. They blame the Korean war and the women chiefly for Eisenhower's election. "What Governor Stevenson had to say about Korean policy," says *The Century,"* reflected long study and an admirable balancing of the many perils that are involved." Then *The Century* continues, "What General Eisenhower said showed little more than a creditable concern to end as soon as possible the sacrifices of American lives." Now for us, that is just simply too simple an analysis. The absence of anything other than a continuation of Truman's "muddle through" foreign policy was Mr. Stevenson's most glaring error, and we do not share the *Century's* view that because Mr. Stevenson had nothing to say, he thus "reflected long study and admirable balance." Certainly General Eisenhower's foreign policy does not now have the complete answer to the Korean problem, but self-determination in Korea is General Eisenhower's most immediate concern. This, we believe, has far more honest hope for peace in it than simply resigning ourselves to a continued slaughter, or a policy of using Korea as a kind of testing ground for military weapons. . . . esb

How Does Christianity Dispel Fear?

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR DEC. 14.

SCRIPTURE: MATTHEW 14:22-23.

Jesus Constrained His Disciples

Jesus Christ was at the peak of his public ministry when the incident of his calming the fears of his disciples took place. So great was his popularity that he was followed by a multitude of people including his own close disciples who wanted him to become king.

It was a perilous hour in the life of Jesus, and he needed to be alone with God to settle the one great question of his life, which had haunted him from the beginning of his ministry. It was thrust upon him by a well-wishing multitude bent upon using him to pull their political chestnuts out of the fire.

The multitude who followed him wanted most of all a king of Israel who would restore to them their ancient prestige and power. It is giving this selfish and fickle multitude too much credit to think that they wanted the kind of salvation Jesus meant when he said, "I came not to destroy but to fulfil." In the last analysis of the forces which crucified Jesus, we come to the conclusion that he was put to death because he chose to be a spiritual leader instead of a popular and successful king. If he had chosen to be the kind of leader which the Jewish religious and political leaders wanted, he might have lived to a ripe old age and retired as an elder statesman, full of mildewed wisdom and futile advice.

Jesus faced this peril and he was fearful that in a weak moment he would consent to become a candidate for the political office of king and thereby in his case lose the kingdom of God and eventually forfeit the chance to save the human race. Jesus did the only thing a real spiritual leader could do. "He straightway constrained his disciples to get into ship, and to go before him unto the other side, while he sent the multitude away."

Jesus sought solitude for the purpose of wrestling alone with the great question of his life. It was not solitude Jesus sought, but the opportunity to pray alone. So "He went up into a mountain apart to pray." Matthew adds a beautiful touch to the bare narrative in these words, "And when the evening was come, he was there alone."

The word *constrained* figures largely in this narrative, "Jesus constrained his disciples to get into a ship." The disciples were possessive and almost rude in their desire to be with Jesus and add their wish that he become king. Jesus straightway hustled them into a ship and shoved them off into the sea. It was a very wholesome show of independence which few leaders have courage to use.

Jesus and His Weak Disciples in a Storm

Matthew gives us a picture of Jesus praying at evening time alone on the mountain. The time of the storm on the sea which threw the disciples into a fear was the fourth watch of the night, which was from 3 a. m. to 6a.m. There is no record that Jesus heard the disciples shouting for help as their boat rocked and tossed in the waves of the sea. He was alert to their danger and went without a call to help them. This is something we need to note if we have faith in God. Help does not always have to be sought if we are close enough to God Almighty to be helped. We need also to recall that Jesus put the disciples into a ship and thereby took some responsibility for their welfare. He came to them walking on the waves, we are told by Matthew, before they showed signs of fear. It is comforting to know that the God who shoves us off shore into a boisterous world situation or a personal storm also knows how to take care of us when we appear to be sinking. We could stand some help now from God as a nation and as persons in distress.

When Jesus appeared in the darkness at the low hour of early morning the disciples were afraid. They did not recognize Jesus until he spoke the reassuring words, "Be of good cheer; it is I; be not afraid."

At this point in the story, Peter thrust himself into the picture. He was never one to be behind any other disciple so he said to Jesus, "Lord, if it be thou, bid me come unto thee on the water." We are too easy on this impetuous disciple of Jesus if we assume that he was the most faithful of all the disciples in the ship. In any opinion Peter was one of the "me first" brothers, who leaped into the sea while the less selfish and perhaps more timid ones stayed in the ship.

The Wind Ceased

The spectacle of Jesus walking on the water and that of Peter leaping into the waves from the ship and walking toward Jesus until he lost his faith and began to sink is one classed as a miracle. In this aspect of the incident, I have little interest. The deeper meaning of the story goes far below the surface both of the water on which Jesus and Peter walked and the manner in which Jesus caused the waves to become calm as the wind died down. The fact of the story is that Jesus first calmed his own fears by prayer and then saved his disciples from shipwreck and faith-wreck, which is far more important. The closing verses of the story are very clear about the important things which happened at the end of the incident.

"And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, of a truth thou art the Son of God."

If we want any lesson from this part of the incident, we may find it in the fact that the winds ceased after the rescue Jesus made as the Son of God. Jesus saved his disciples while the winds howled and tossed the ship. The chances are that the many storms into which we run in life will not cease until after we have been rescued by the help of God.

Lesson Topics copyrighted by the National Council of Churches of Christ in the U.S.A. Division of Christian Education.

Books That Impressed John Wesley

PAUL F. DOUGLASS

A VERY FEW BOOKS coming into the possession of a young person at the threshold of maturity have en impressed his life and shaped the course of subse- ent thinking and doing. John Wesley came upon three ch volumes in the spring, summer, and fall of 1725, hen he was twenty-two years of age. Upon the recom- endation of Betty Kirkham he began seriously to read he Imitation of Christ," a book written in vigorous tin by a German monk named Thomas à Kempis. though he had often seen the volume, a popular devo- nal manual, he had not studied it until the inspiration me from Betty.

John applied to the analysis of the book his own meth- ical procedures, "collected" and made detailed abstracts its content, and took issue with some of the positions ld by the monk.

THOMAS A KEMPIS: John conceded in a letter to his mother that à Kempis was no doubt a person of reat piety and devotion," but "it is my misfortune to ffer from him on some main points". These points re- ed to positions which any active young man would ld. First, said John:

"I can't think that when God sent us into the world, e irrevocably decreed that we should be perpetually mis- able in it. If it be so, the very endeavor after happiness this life is a sin; as it is acting in direct contradiction the very design of our creation. What are become of the innocent comforts and pleasures of life, if it is the tent of our Creator that we should never taste them? our taking up the cross implies our bidding adieu to joy and satisfaction, how is it reconcilable with wha lomon so expressly affirms of religion, — in 3 Proverbs , when Solomon sings: "Her ways are ways of pleasant- ss, and all her paths are peace."

"A fair patrimony, indeed, which Adam has left his ns, if they are destined to be continually wretched! And ough heaven is undoubtedly a sufficient recompense for the afflictions we may or can suffer here, yet I am afraid at argument would make few converts to Christianity, the yoke were not easy even in this life, and such a e as gives rest, at least as much as trouble."

Second, John took exception to Thomas à Kempis on e grounds that "all mirth is vain and useless, if not sin- l." "Why," John asked his mother, "if a man is not sup- sed to have mirth, does the Psalmist so often exhort us rejoice in the Lord and tell us that it becomes the just be joyful?" Just take the specific text in the 68th psalm, gued John. It reads: "Let the righteous be glad; let em rejoice before God: yea, let them exceedingly re- ice."

Third, John objected to à Kempis when he asserted that man ought to "thank God for sending him misery." his position, he reasoned, was contrary to God's de- gn in afflicting us because although God chastens those hom he loves, His discipline is only for the purpose of making them humble. Beyond these disagreements, however, John found much in à Kempis stimulating to his own spiritual life.

JEREMY TAYLOR: Three weeks after John Wesley had written to his mother that he was reading Thomas à Kempis, again at the suggestion of Betty Kirkham, he was seriously studying Jeremy Taylor. The volume, which first appeared as a unit in 1651, was divided into two parts. The first half discussed "The Rule and Exercise of Holy Living" (1650), the second "The Rule and Exercise of Holy Dying" (1651). John concerned himself with the first section of the book.

Jeremy Taylor, the author, gave to his discussion a richness which came from his own personal sufferings during his career. In 1635, Archbishop Lord appointed him to a fellowship in All Souls College, Oxford, but he was deprived of his living under the Commonwealth, being held as a prisoner in 1644. Retiring to Wales in 1645, he entered the productive literary period of his life. Upon the restoration in 1660 he was given a bishopric.

IN DEDICATING his book to the Earl of Carberry, Taylor set out the characteristics of a Christian in a series of twelve propositions which subsequently became important in the work of John Wesley. A man certainly belongs to God, he said, who:

1. Believes and is baptized into all the articles of a Christian faith and studies to improve his knowledge in the manners of God so as best to make him live a holy life.

2. Obeys Christ absolutely, worships God diligently, frequently, and constantly with natural religion — that is in expression of prayer, praise, and thanksgiving.

3. Takes all opportunity to remember Christ's death by a frequent sacrament or by inward acts of understanding of the will and in the memory of Christ which is the spiritual communion that supplies the want of the external rite.

4. Lives chastely; 5. is merciful; 6. despises the world; 7. is just in his dealing and diligent in his callings; 8. is humble in his spirit; 9. is obedient to his government; 10. is content in his fortune of employment; 11. does his duty because he loves God; and 12. is prepared to suffer affliction for the cause of God.

BISHOP TAYLOR was actually stating rules of personal religion which no power of man could deprive a Christian of. The rules, he pointed out, were plain, useful, and fitted for the best understanding. They were a prescription for spiritual health and persons who would profit by them must live "as if under a physician's hand." The rules, he felt, must be used like nourishment by daily care and medication and not like a single medicine taken for a present necessity.

Taylor's literary method was effective. First he set forth the rule, and then followed it by a discussion of the

benefits to be derived from the exercise. He classified the means of serving the holy life into three instruments of holy living: (1) Care of our time, (2) Purity of intention, and (3) Practice of the presence of God.

Taylor set forth as his basic premise that every man was holy, God's own person and creation. Hence all our labors, care, powers, and faculties should be holy and employed in the service of God. To aid men to find this holiness he laid down three principles:

(1) *Time:* a man should lay aside for the service of God and the business of the spirit as much time as he can because God rewards our minutes with long and eternal happiness.

(2) *Attitude:* every minute of living is an opportunity to serve God.

(3) *Presence of God:* a man is continually standing before God, his judge in all his acting, speaking, and thinking.

PRINCIPLE OF TIME: John Wesley was deeply impressed with Jeremy Taylor's discussion on the care of time as the first general instrument of holy living. Taylor said that God had given to man a short time here upon earth and yet upon the use of this short time eternity depends.

"He who is choice of time," said Taylor, "will also be choice of company, his actions, lest the first engage him in vanity and loss, the latter by being criminal by throwing of himself and his time away by going back, in the accounts of eternity." "Idleness," he continued, "is the greatest waste in the world; it throws away that which is invaluable and respective of use and irreparable when it is passed, unable to be recovered by art or by nature."

"But remember," Taylor admonished, "we have a great work to do, many enemies to conquer, much evil to prevent, much danger to run through, many difficulties to be met, many necessities to be served, and much good to do."

TAYLOR THEN SETS forth the rules for employing time:

1. In the morning when you awaken, accustom yourself to think upon God or something in order to His service. At night, before you close your eyes, think upon God and sometimes watch the dawn, or as he says, "The preparation the sun makes as he is coming forth from his chambers in the evening."

2. Let every man be exhibited in the point of his employment.

3. Let all the void spaces of time be spent in prayer, reading, meditation, works of nature, recreations, charity, friendliness and neighborhood and means of spiritual and corporal help. Begin and end the day with God and such forms of devotion as are proper.

4. Don't let holidays and festivals be days of idleness because it is better to plow upon holy days than to spend time in idleness. Spend holidays in religion and charity according to the appointed rules.

5. Avoid the company of drunkards and busybodies and all such. A man who is not provident in the use of his time is not prudent in the choice of his company.

6. Never walk with any man or take any trifling appointment merely to pass away time. Every day well spent may become a day of salvation.

7. In the midst of the work of your ordinary occupation retire to God for short prayers and ejaculations.

8. Let your employment be such as may become a reasonable person. A man may be idly busy, said the Bishop, and take great pains to such little purpose that his labors and expense of time shall serve no end but folly and vanity. There are some people who are busy, said the Bishop, but busy only in catching flies.

9. Let your employment be fitted to your person and calling. Some people employ their time infinitely below the dignity of their person. Thus Nero went up and down Greece and challenged the fiddlers at their trade. Aerpus made lanterns. Harcitious, King of Parthia, caught moles, and Biantes filed needles.

FOLLOWING HIS intensive study of Jeremy Taylor's discussion of time, John Wesley wrote to his brother Samuel: "Leisure and I have taken leave of one another. I propose to be busy as long as I live, if my health is so long indulged to me."

That decision was important for a university man of twenty-three. The next winter he confided to his mother: "I am full of business; but have found a way to write without taking any time from that. 'Tis rising an hour sooner in the morning and going into company an hour later in the evening; both of which may be done without any inconvenience."

Indeed, his diary showed the direct effect of Taylor's propositions, for he wrote down in his journal these "General Rules for Employing Time:" (1) Begin and end every day with God; sleep not immoderately; (2) Be diligent in your calling; (3) Employ all spare hours in religion; as able; (4) All holidays (holy days): (5) Avoid drunkards and busybodies; (6) Avoid curiosity and all useless employments and knowledge; (7) Examine yourself every night; (8) Never on any account pass a day without setting aside at least an hour for devotion; and (9) Avoid all manner of passion.

PURITY OF INTENTION: The general principle of "purity of intention" is this: "that we should intend and design God's glory in every action we do, whether it be natural or chosen." Paul in I Corinthians 10:31 stated it in these words: Whether ye eat or drink, do all to the glory of God. "Which rule," said Jeremy Taylor, "when we observe, every action of nature becomes religious, and every meal is an act of worship, and shall have its reward in its proportion, as well as an act of prayer."

True to his formula, Taylor reduced this general principle to working rules as follows:

1. In every action reflect upon the end. . . . In your undertaking it, consider why you do it, and what you propound to yourself for a reward, and to your action as its end.

2. Begin every action in the name of the Father, of the Son, and of the Holy Ghost; meaning (a) that we do

t the action without the permission or warrant of God, d (b) that we design it to the glory of God, if not in the ect action, yet at least in its consequence.

3. Begin every action with prayer that God will not ly bless the action but "sanctify your purpose" and presenting yourself to God know that "holy and well-ended actions" are the best presents you can make to od.

4. Renew and re-enkindle your purpose in carrying t the action by short ejaculations such as: "Not unto , O Lord, not unto us, but unto thy name let all praise given." "Now I am working the work of God; I am s servant, I am in a happy employment, I am doing my aster's business. I am not at my own disposal, I am us-g his talents, and all the gain must be his."

5. Do not let an action well begun and intended for od's glory decline and end in your own praise or tem-oral satisfaction or a sin, or as Taylor says, "have a care at, while the altar thus sends up a holy fume, thou dost t suffer the birds to come and carry away the sacrifice."

PRACTICE OF THE PRESENCE of God: Taylor's third proposition makes it clear that you live in the esence of God, who "is present in all places," "sees ery action," "hears all discourses," and "understands ery thought." As 17 Acts 28 says: "In Him we live, and ove, and have our being."

God, said Taylor, is everywhere by his essence and by s power. He is present in the hearts of his people for he temple itself is the heart of man." He is especially esent in the consciences of all persons by way of testi-ony and judgment. "God stands as a witness and judge . . God is the great eye of the world, always watching er our actions, and an ever-open ear to hear all our ords, and an unwearied arm ever lifted up to crush a nner into ruin."

Taylor reduced this instrument of holy living to prac-e according to the rules:

1. Let this actual thought often return, that God is nnipresent, filling every place; and say with David as 139 Psalm 7-8, "Whither shall I go from thy Spirit, whither shall I flee from thy presence?"

2. Make an act of adoration in the beginning of ac-ons of adoration. Place yourself in God's presence "for hen thou hast placed yourself before him, and kneelest his presence, it is most likely all the following parts of y devotion will be answerable to the wisdom of such an prehension, and the glory of such a presence."

3. Carry on short dialogs and discussions between God d your own soul. "In the midst of the works of your ade . . . retire into your chapel, your heart; and converse ith God by frequent addresses and returns."

4. Be cruel toward no person, because "God is in every eature."

5. Walk as in the presence of God by conversing with im in frequent prayer and frequent communion.

In recommending the devotional pattern, Taylor pointed ut that all the forms he had recommended would re-uire no more than ninety minutes a day — a small por-on afforded to God out of twenty-four hours. He pre-scribed exercise for all kinds of daily operations from temperance in eating and drinking to humility.

His discussion of contentedness shows his method. Because contentedness was the sum of all the old moral philosophy, a great duty in Christianity, and of most universal use in the whole course of our lives, the only instrument to ease the burden of the world and the enmities of sad chance. He considers being contented in all states a duty of religion.

WILLIAM LAW: The third book which influenced John Wesley during his formative years was the popular devotional volume entitled, "A Serious Call to a Devout and Holy Life," by William Law. Law, the son of a Petersborough grocer and chandler, entered Emmanuel College and took his Master of Arts degree from Cambridge. Taking holy orders, he resigned his fellowship when he found himself conscientiously unable to swear allegiance to George I and to adjure the Stuart pretender. As a result of this decision, he was barred from holding any University office or church appointment. Looking for employment, he became the tutor of Edward Gibbon, the father of the distinguished historian.

Law in a later treatise set forth his position in terms which reinforced the ideas of Jeremy Taylor. Among his basic propositions were these:

(1) Fix it deep in your mind that you have but one business upon your hands; to seek for eternal happiness by doing the will of God.

(2) Avoid all concern of the world.

(3) Be assured that greatness of human nature consists in nothing else but in imitating the divine nature.

(4) Avoid all idleness.

(5) Think humbly of yourself and with great charity of all others.

In "A Serious Call to a Devout and Holy Life," William Law defined devotion as "a life given or devoted to God." He specified the characteristics of the "devout man" as one "who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God; who considers God in everything; who served God in everything, who makes all the parts of his common life parts of piety by doing everything in the name of God and under such rules as are conformable to His glory." To Law, the first and most fundamental principle of Christianity is always "an intention to please God in all our actions."

The two special devices which Law used to emphasize the character and method of the devout life were *word character portraits* of representative types of upper class people and *specific routines* for holy living.

WORD PORTRAITS: Law used the technique of word portraits to abstract character. His purpose was to show the absurd contradictions in human behavior, and to make vivid by examples representative inconsistencies in human behavior. By this method he sought to convince in the plainest manner that the strictest rules of religion, far from rendering life full and uncomfortable, actually contributed to the full life.

UNION THEOLOGICAL SEMINARY
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Books Reviewed

"RELIGIOUS PERSPECTIVES IN COLLEGE TEACHING"

Fairchild and others... Ronald Press, N.Y., 1952. Price, $4.50.

Scholars of unexcelled competence in fourteen different fields wrote essays on the subject which titles this volume. Their works were published in separate pamphlets and distributed to professors in the field of each author. This was undertaken at the instigation of Professor George F. Thomas of Princeton University and underwritten by the Edward W. Hazen Foundation of New Haven, Connecticut. Mr. Hazen was the circulation manager for Curtis Publications. He created this foundation for the promotion of religion in higher education, inter-cultural relations, and effective teaching.

Two of the separate pamphlets have already been reviewed in Zions Herald. (Cf. Vols. Number 8 and 19 for Feb. 21 and May 9, 1951, pages 191 and 449 respectively.)

These essays ought to have the widest possible circulation in the colleges and universities of America. They are rich, fascinating, and servicable. They provide an excellent base for faculty discussion of the problem of religion in higher education. The non-academician will also find them interesting. They clarify the role of religion in all aspects of life and show clearly how unavoidable religion really is, even for the scientist. There is an abundance of good illustrative material in them for the pastor. — **Reviewed by John F. Olson.**

"SPIRITUAL REVOLUTION"

By Pierce Harris. Doubleday, N. Y. Price, $2.75.

"In this and subsequent chapters, we will come to the five reasons my historical research reveals as basic in the fall of Rome." (25) Back in the 18th century, an English historian named Edward Gibbon wrote a book called "The Decline and Fall of the Roman Empire." A few people have heard of it. He adduced the same reasons as Pierce Harris's historical research. Did author Harris, pastor of the First Methodist Church in Atlanta, Georgia, search beyond Gibbon?

This polemic against the unoriginal sins of the twentieth century is vigorously written by a man who has a redeeming sense of humor. He writes like Mencken's Willkie, "the simple barefoot Wall Street lawyer." From his eminent pulpit he sallies forth with much southern cracker barrel humor, and cotton picker colloquialism.

He fights a straw man in the divorce rate which is already in a remarkable decline since the Second World War marriages that were doomed have failed. He says that "home failure is running above fifty per cent." (29) This is an exaggeration. With a surprising lack of Southern chivalry he blames emancipated women for much of the trouble. Alcohol is justly recognized for its baneful role in the break up of homes. However, his solutions are too pat.

He sees the current tax structure as confiscatory, and condemns, as all persons do, the unnecessary waste. He fails to analyze the cause for the increase in the tax rate and to set it against the national income and population figures necessary to give a true picture. He fails to distinguish between socialism and communism, and indeed seems to identify them as the same thing. With an utter disregard for historic fact, and cause and effect relationships, he charges England's socialists with responsibility for England's desperate situation. Mr. Harris, socialism was England's experimental answer to the disastrous condition produced by irresponsible capital, world depression, and catastrophic wartime destruction of capital worth. Let us aim your criticisms at the culprits, and not at the attempted cures. Then they are valid. And let us remember what the "socialistic TVA has done for the South. Some people, he says, do not think preachers should talk about economics and politics. This book will prove their point for them. Superficiality is the usual clerical fault in such excursions into a complex field.

Lastly, one may seriously doubt the validity of Gibbon's thesis itself, and more, that United States in the "one world" of the mechanized and atomic twentieth century is in any way comparable to Rome. Historical analogy is always perilous, and never absolute. The non-cyclical view of history at the heart of Christianity makes such parallelism a bit absurd. — **Reviewed by John F. Olson.**

"THE BETTER CHURCH SCHOOL"

By Leslie Lobingier. The Pilgrim Press. Price, $2.00.

The truly comprehensive treatment of the purposes, principles, and problems of Christian education that is presented in the ten brief chapters of this book could only have been written by one whose whole career has been in the field of Christian education. Practical and philosophical issues are treated with equal ease. Sound and yet low-down, this volume will be a handy tool for the minister and church school teacher alike. Here is an approach to Christian education which recognizes that there are a number of church schools with makeshift facilities and enrollments far below a hundred and that treats the familiar problems of curriculum, leadership, special days, etc., accordingly.

Dr. Lobingier, secretary of religious education of the Massachusetts Congregational Conference and for many years teacher and presently chairman of the Board of Managers of the Northfield School of Religious Education, does not champion any one philosophy of education. He handles the customarily touchy issue of Bible versus experience-centered lessons with dispassion, noting the false dichotomy usually made between the two. He recognizes, on the one hand, that the question is not basically one of teaching more or less Bible but teaching it better, avoiding the danger of misusing and abusing the Bible by "making it seem to teach while it does not teach and turning it into proof-texts to establish a desired point of view." On the other hand, teaching that merely involves a discussion of questions growing out of the pupils' everyday experiences is superficial unless it leads the pupils to a sense of Christian vocation, so that they are led "to choose their life work and their avocational activities in the light of world needs, human values, and a Christian view of the purpose of life."

Imperative for the achievement of this end in the present hour of world crisis, the author concludes, is the awakening of the churches, and their pastors in particular, to the importance of a vigorous, respectable Christian education program, for "without teaching, the church has no future." Dr. Lobingier's refreshing book should receive wide circulation in every church library. — **Reviewed by Milton J. Huber.**

ROWD CULTURE"

Bernard Iddings Bell. Harpers, Y. 1952. Price, $2.00.

Canon Bell speaks as did the proph- in Israel. He looks with penetrat- g eyes upon our culture. He calls t the eternal judgment of a right- us God upon it. He offers in com- ssion a way of repentance and sal- tion. But he does all this without e protective gap of time between m and the scene upon which he sses judgment. He does it without e protective coloration of allegory, any artful psychological appeal to r better natures. This is the kind smashing book that revives the ristian spirit so long soaked in ser- ons on how to be happy and com- rtable and rich and live longer. Of urse, it would empty the average urch if it was translated into a ser- on. But then, the average church ght perhaps just as well be empty r all the impact it is currently hav- g on society. Now read it before u comment on those last two sen- nces!

Applying candidly the indicies of ulture — literature, art, athletics, litics, urban and rural life patterns Canon Bell sums up our culture in is fashion: (Our) "culture has been sed on greed for goods, on avidity r sensation, on search for ennervat- g comforts, on conformity to a type by sub-human urbanization, on vorcement of the people from the l, on eager response to the flatter- of propagandists. . . ." Our wrong aphases are acids which dissolve the cial cements. . . . To cure an alarm- g disorder in rides the Man on rseback with plausible oversim- ifications." (46)

Three chapters follow his analysis present culture: The School, The urch, The Rebels. Those who ve read his "Crisis in Education" ll find that generally unpalatable escription repeated here. Canon ll is, to this writer's mind, wide of e mark at two points. One is his votion to parochial education. The ner his earnest Anglo-Catholicism. t his critique of our public educa- n is valid. We have taught a non- eistic religion of patriotic secular- n. What is the cure? The schools not have the cure for themselves our culture.

The Church has been relegated to individualistic, pietistic, and mere- cultic level. 87 and one-half mil- n claim to be church members. ss than one-third attend church. ey average 25 cents a week in contributions, and this is laughably less than they spend on movies, tobacco, chewing gum, cosmetics, or TV sets. The moral function of the church seems to be to bless whatever the multitude at the moment regards as the American way of life. Canon Bell does not see how a church run by professional ecclesiastics whose methods are as worldly as those of the sick secular society can save the world. "The Church has need to stop regarding itself as an end to be served and to resume acting as an instrument of God for use in the rescue of human beings from worldliness, from self-centered incapacity." (99) The next twenty-four pages are capable of producing in the reader who loves the church, as does the author, a genuine religious experience.

Our cultural salvation is in the hands of the rebels. The common man, a bit too tawdry and vulgar, must be redeemed by a cultural elite capable of long-range criticism, skilled in the great humane studies, and emerging, not by economic or social selection, but from the masses by the strength of his own skills. This man will be regarded by his fellows as somewhat crazy. "He must count on being poor. He must look for small applause and few promotions, even when he tries to work in such supposedly idealistic institutions as the university or Church. . . . He must in short be an ascetic." (142) The rebel must love the common man, and hate the crowd culture which enslaves him. He is the servant of the common man. — **Reviewed by John F. Olson.**

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"ALONG THE AFRICAN PATH"

By Dorothy McConnell. Division of Missions and Church Extension of The Methodist Church.

In this small volume, the editor of "World Outlook" passes on her experiences along the African path, accumulated over a three-month period as she visited Methodist missions throughout the continent. Complete with an appended listing of Methodist outposts by areas, this book will serve as helpful resource material at a time when special attention is being given to a study of Africa by Methodism and the world at large. It is not a pretentious study. It is not meant to be. The author merely lights another candle that we at home might get a better glimpse of the "dark continent."

Permeating every page is the revolutionary atmosphere of Africa. Colonial Africa is having restless nights and the root of its insomnia, the author surmises, is "in the use or misuse, not of the land, but of men." She herself is anxious lest the church fail to adapt its program to the changing environment. She sees the basic challenge of Christianizing the African today as one of how to serve him so that he can become part of an increasingly industrialized and urbanized world and yet come to his own self-development. While this is a universal problem today, Miss McConnell admits, it is complicated for the African by the loss of his traditionally communal life, a loss of his sense of belonging which, by comparison, finds him "far more uprooted than the displaced persons in Europe of whom we hear so much."

Now unlike other observers of Africa, however, Dorothy McConnell does not assume that industrialization is inherently bad for the African. If he is ever to take his place in the modern world, he must have some part in this industrialization. The participation of the African, or the lack of it, will spell the difference between the good or ill effects of this cultural change for Africa, she concludes. And for the church this means highly-skilled training for the missionary, for he must "not only be skilled in knowledge of economics but in ability to find his way around in the midst of explosives." — **Reviewed by Milton J. Huber.**

Convocation On Evangelism

Philadelphia has been selected as the site of a World Convocation on Evangelism to be sponsored by The Methodist Church June 26-28, 1953, in commemoration of the 250th anniversary of the birth of John Wesley, founder of Methodism.

This decision and other plans related to it were made at a meeting of the administrative committee charged by the General Conference with setting up plans for the church's observance of a year of evangelism. The meeting, under the chairmanship of Bishop Fred P. Corson of Philadelphia, was held in Chicago on November 6th.

Tentative plans for the convocation call for bringing together about 3,500 official delegates from all the districts of American Methodism, together with representatives of other Methodist bodies in the United States and overseas. The convocation will be climaxed with a victory service in Franklin Field, Philadelphia, on Sunday afternoon, June 28th. Conference sessions during the three-day meeting will be held in the Academy of Music and Philadelphia Methodist Churches, including historic Saint George's.

Official delegates will include at least the following persons from each district: the district superintendent, two pastors, two laymen, and one young person. All boards and agencies of the church are expected to share in promoting the convocation and in observing the world mission of evangelism during 1953.

INSTITUTE ON FEDERAL TAXES

The eighth annual institute on federal taxes will be conducted by The American University, Washington, D. C., December 3, 4, and 5, President Hurst Robins Anderson has announced recently.

The eight sessions of the institute are designed to provide a working interpretation of existing tax statutes and practices through an intensive, objective examination of the present federal tax structure.

A specially selected group of tax experts will serve as chairman of the institute sessions. Among these authorities will be H. Cecil Kilpatrick of Kilpatrick, Ballard and Beasley, Paul E. Treusch, special Assistant to the Chief Counsel, BIR, Thomas E. Jenks of Lee, Toomey and Kent, and Hugh C. Bickford of Bickford and Weston and AU professor of taxation.

$10,000 Testimonial Fund

NEW YORK. — Bishop Herbert Welch, oldest of Methodism's 76 bishops, was honored on his 90th birthday with a testimonial benevolent fund of $10,000, a luncheon party at Christ Church, New York, attended by 200 and a flood of telegrams, cables and letters from all parts of the world.

The check for $10,000 presented to the aged bishop by Dr. Ralph W. Sockman, chairman of the committee and toastmaster at the luncheon, was accompanied by a leather-bound book into which will be engrossed the names of the hundreds of colleagues, friends and former students who contributed. This fund is to be used for whatever benevolent purposes Bishop Welch may select.

Called "the first gentleman of Methodism" by one speaker and "Wesleyan University's most illustrious alumnus" in a message from the president of his alma mater, Bishop Welch, accompanied by Mrs. Welch and their two daughters, heard tributes from five speakers: Bishop Frederick B. Newell, representing the Council of Bishops, Dr. Walter W. Van Kirk, representing the National Council of Churches, Dr. Thoburn T. Brumbaugh, representing the Board of Missions and Korea interests, Mrs. Howard M. LeSourd, representing Ohio Wesleyan University and Lowell Thomas, news commentator, a family friend. Bishop Welch responded.

An editorial from the New York Times on his birthday read: "Time has stood still for Bishop Welch." The reference was to his unusual health of mind and body. Last spring he delivered the baccalaureate sermon at Ohio Wesleyan and preached on a CBS network "Church of the Air" service. In 1947, his 60th anniversary at Wesleyan University (Conn.), he was a commencement speaker. General Conference delegates will never forget his brilliant summing-up of the 1952 session.

Born in New York City November 7th, 1862, his professional life has been divided into 15 years in the pastorate, 11 years as president of Ohio Wesleyan University, 20 years as a bishop, 16 of which were in service in the Orient. Following his retirement in 1936, Bishop Welch was recalled to administer the then vacant Boston Area. From 1940 to 1948 he served as the executive of the Methodist Committee for Overseas Relief. More than 7 and one-half million dollars was raised and distributed during these years.

CHURCH IN EUROPE 'VALIANT'

ATLANTA, Ga. — Christianity and the Church are "holding their own with remarkable vitality" even in the Russian zones of Europe, Methodist Bishop Arthur J. Moore of Atlanta declared recently.

Bishop Moore, returning from his 22nd crossing of the Atlantic Ocean and a mission which took him to Methodist conferences over central Europe and North Africa, said: "The church in Europe may not be leading a great victorious march, but it is fighting valiantly. Its courage and spirit of sacrifice often puts our own church to shame."

The Bishop, traveling in Switzerland, Yugoslavia, England, France, Belgium, Austria, and Africa, noted that "national animosities are lessening, tensions and bitterness slowly being dissipated as travel and the mingling together of people from different countries shrinks our world."

Bishop Moore's trip was arranged after he was assigned supervision of the four Methodist conferences in the Church's Geneva, Switzerland, area. He had been scheduled to confer in Geneva with the late Bishop J. W. E. Sommer, key figure in Methodism in Europe, but arrived barely in time for Bishop Sommer's funeral.

HB
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Retired Ministers' Day
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Mr. Vincent P. Clarke, Treas.
27 State Street, Boston 9, Mass.

esign Over Ban n Negro Students

SEWANEE, Tenn. — Eight faculty embers of the University of the uth (Sewanee) have resigned their ademic positions because Negro dents are not permitted to enter e university's School of Theology. wanee is owned by 22 dioceses of e Protestant Episcopal Church in n southern states.

Included among the eight who regned are the dean and five mems of the teaching staff of the theogy school, the university chaplain d the head of the Department of eligion of the College of Arts and iences. All but one are Episcopal ergymen.

Dr. Edward McCrady, vice chancelr of the university, disclosed that a int letter of resignation had been bmitted on October 6th. He said at it has been accepted "regretlly."

The resignations were anticipated, t they were not expected to be ofred until June, 1953. Last spring, e same faculty group announced at they would resign at that time less the university's board of trses reversed a ruling banning the adission of Negro students to the theogy school.

The June, 1953 date was set beuse the board's next regular meetg would not be held until then. In aking their original announcement, e faculty members also stressed that ithholding their resignations until une would give the trustees time in hich to review the matter and ange their ruling.

However, developments in the inrvening months, the group said, ade them feel that they should subit their resignations now. They arged that the issue had shifted om one involving Christian principles to one that centered on criticizg the methods by the faculty memers in protesting the racial ban. The roup added that they hoped their signations would remove obstacles indering that free facing of the ise by which alone it can be decided n its merits."

In a written reply, Dr. McCrady id that the action of the university ustees in advising against the adission of Negro theological students was definitive neither in form nor intention." A special commission as examining the matter, he said, nd would report its findings at the ext commencement.

"The University of the South," Dr. McCrady said, "is a small school, in a small and isolated community; it has historically taken a courageous and independent position in the realm of advanced education, but it is not equipped to solve, at a moment's notice, all the social and economic problems which beset it and the rest of the world. With Christian patience and forbearance on both sides a solution of the differences of opinion on the present issue might have been reached."

The controversy developed on June 6th, following the annual meeting of the board of trustees. They held that while there were no statutes in the university's ordinance forbidding the admission of Negro students, "encouragement of the enrolment of such students now is inadvisable."

By-Laws For Social Relations

Proposed by-laws to govern The Methodist Church's new Board of Social and Economic Relations were hammered into shape at a meeting of its executive committee in Chicago November 6th.

The by-laws, together with other matters of general policy and procedure, will be presented to the entire board when it convenes in Chicago on December 16th.

It is expected that the agenda for the December meeting will also include discussion of a suitable location for the board's national headquarters. A spokesman for the committee said that, in all probability, the selection of an executive secretary and staff members would not be made at the December session.

The board is a new 46-member group which was authorized by the church's 1952 General Conference. According to the legislation which created the board and defined its general functions, it is: to implement the actions of the General Conference and of the Methodist Social Creed; to make available to the church membership resource materials relating to the field of social and economic relations; to encourage and stimulate interest and activity in the relation of the program of the church to social and economic problems; to establish "service projects" where Methodist youth may render Christian service and express their Christian convictions in pioneering and other endeavors at home and abroad, co-ordinating such work with other general agencies of the church; and to work with other general agencies in stimulating Christian social thinking and action.

Bishop Lloyd C. Wicke of Pittsburgh, who was chosen chairman of the board at its organizational meeting in September, presided at the executive committee meeting.

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SECRETARIES IN NASHVILLE

NASHVILLE, Tenn. — Executive secretaries of boards of education of nearly all the 104 Methodist annual conferences in the United States, its territories and Cuba will meet in Nashville December 1-5.

Held under the auspices of the General Board of Education, the meeting will have for its purpose to discuss for the mutual benefit of the Board of Education staff and the executive secretaries problems and procedures related to Christian education in the local church, in educational institutions, and in church literature.

Conference executive secretaries are very important people in that they are the chief link in the chain that connects the local church with the work of the General Board of Education, according to Dr. John Q. Schisler, executive secretary of the division of the local church. Through them are promoted the various projects inaugurated by the General Board, such as leadership education schools, the Methodist Sunday evening fellowship, vacation church schools, work in small churches.

For Homes with Children

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PRAYER TIME

A Book of Devotions for Families with Young Children
Edited by Edward D. Staples

More than two hundred suggested devotions for use by families with young children, contributed by leaders in children's work, teachers, and parents—all of various denominations — who are experienced in writing for young children. 256 pages.

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ZIONS HERALD 125 YEARS AGO

November 21, 1827

Appalling Facts. — It has been ascertained that in the city of New York there are 3000 licensed grog-shops, and that at least three-fourths of the tenants of the Alms-House become such in consequence of intemperance; and that nine-tenths of the cases which are brought before the Justices of the Police, arise from the same source. As the annual expense for the city poor is about $80,000, it follows that $60,000 is the annual tax laid upon our citizens by this vice, to say nothing of the large amount which is voluntarily paid by its victims.

....

A sea-serpent has made his appearance on the coast of Norway. A reward of a hundred dollars has been offered for taking him, and the inhabitants were preparing to kindle a fire, in hopes of decoying him on shore by the light. (The English say that it is the identical Yankee sea-serpent which has been so long the lion of the day. If true, he is too long-headed to be so easily taken in.)

....

Nathaniel Snelson, teller of the Branch Bank of Virginia at Petersburgh, absconded on the 21st ult., with about $50,000 of the property of the Bank. His wife did herself great honor by giving information of his conduct to the officers of the Bank, as soon as she learned it, and by immediately handing over to the proper owners, $5,000, which he had left with a letter, for her maintenance.

Racial Tensions And The Missionaries

Dorothy McConnell

The missionary can be — often is — a great determining force toward peace. Sometimes he understands his role. Sometimes he plays it unconsciously because he is a man of good will. In either case, he should not be underestimated — particularly in Africa.

Africa can be anti-white and anti-western. She can be a great force for brotherliness and righteousness. She is at the turning point, and the road chosen lies, very largely, in the behavior of the white westerner.

The missionary, by his very feeling of concern for the village African, lessens the antagonism against the westerner and relaxes the tension, be he white, against the white. The faith that the African can take his own place in the world (when the missionary holds such a faith) is intensely important. The missionary's curiosity about African culture restores to the African his pride in his culture.

Having said all this, may I sound a warning? No missionary can accomplish much in the lessening of racial antagonisms if his actions are governed by that alone. I believe if he is governed by even such a high motive as the peace of the world, his actions will not be completely effective. It is only when he is sharing his beliefs of brotherhood with the African because he is convinced that he is a brother, that the lessening of tensions come — as a by-product. But by-product or not, the world — the secular world — needs it mostly desperately.

Increase In Giving

October receipts for Methodist World Service giving bring total returns for the 1952 fiscal year to $2,353,783.65, a 10.86 per cent increase over the same period a year ago. Figures were released from the office of Dr. Thomas B. Lugg, Chicago, executive secretary and treasurer of the Council on World Service and Finance.

Receipts for October are $905,881.95, a gain of $184,764.89 over the October, 1951 giving. Offerings for World Service specials and the General Advance fund both declined, however. Specials giving decreased 33 per cent from the $40,181. received at this time a year ago. Only $6,859.59 was received in October, 1952. The General Advance fund earned $361,266.73 in the month of October, bringing its total for the fiscal year to $1,254,231.78, a drop of .03 per cent under the $1,254,558.77 given in the same period last year.

Week of Dedication receipts also declined, taking a 23.67 drop over the same time last year. Offerings received in October are $27,958.46, bringing the year's fund to $670,588.24. Fellowship of Suffering and Service returns increased 17.45 per cent over June 1 to Oct. 1 last year, bringing the total to $143,345.87.

MORNING LECTURE SERIES

The Boston University Women's Council opened their monthly literary and drama discussions on Tuesday, Nov. 11th in the home of Dr. and Mrs. Harold C. Case, 225 Bay State Road, with Mrs. Alice Dixon Bond, Boston literary editor, discussing recent books.

The program chairman, Mrs. G. Norman Eddy, Cambridge, has invited all council members and women in the University faculty to attend the program, which continues on the second Tuesday of each month. The season's program includes December 9th: Elinor Hughes, Boston drama critic, current drama; January 13th: Alice Dixon Bond, book reviews; February 10th: Dorothy Adlow, Boston art critic, current art exhibits; March 10th: David McCord, Harvard professor, readings from his own poetry; and April 14th: Alice Dixon Bond, book reviews.

Officers of the club are president, Mrs. Lewis O. Hartman, Brookline; treasurer, Mrs. Howard W. Selby, West Newton; and honorary president, Mrs. Everett O. Fisk, Brookline.

ean Pope Of Yale t Social Union

The annual Boston University ght of the Boston Methodist So- l Union will be observed on Mon- y, Nov. 24th at 6:30 p. m., Hayden emorial Hall, Boston University. . Clintice L. Cowan will preside. shop John Wesley Lord, resident the Boston Area of The Method- Church will deliver the invocation. ests will be introduced by Mr. wan, and the response from the dents of Boston University will be en by Mr. Roger Ragan of Spring- ld, Ill., a graduate of DePauw, and w in his senior year at Boston Uni- sity School of Theology.

Dr. Harold C. Case, president of ston University, will bring the eetings of the university, and Dean alter G. Muelder will introduce e speaker, Dean Liston Pope of le Divinity School. Dean Pope's ad- ess will be "Can Social Problems Solved?" Bishop L. O. Hartman, ired, will pronounce the benedic- n. Music for the evening will be ovided by the Seminary Singers un- r the direction of Dr. James R. oughton.

Tickets must be secured no later an Friday, Nov. 21st from Mr. Rob- F. Heiser, secretary of the Social nion at the Cokesbury Bookstore, 7 Boylston Street, Boston. (Tele- one KE-6-1091.)

ISCOPALIANS STRESS HRISTMAS OBSERVANCE

WORCESTER, Mass. — A drive to mbat "the creeping vine of secular- n choking the spirit of Christmas" s initiated among Protestant Epis- pal churches by the Diocese of estern Massachusetts.

As at St. Michael's church, Episco- l families gathered at all-day con- ences in various communities to epare for and dedicate themselves working toward a more Christian servance of the holidays. Parents d children sat together in family oups around conference leaders o described the penitential nature the Advent season.

At most such conferences, morning sions closed with a talk by the rect- recommending the promotion of mily worship in the home as a ans of deepening corporate wor- ip. Post-luncheon sessions, after a riod of hymn singing, were devoted discussions of songs, stories and stoms that give liturgical signifi- nce to Christmas celebrations in her lands.

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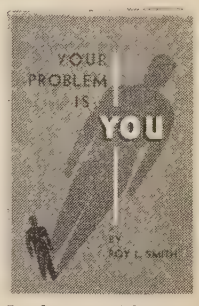
Fifty-six selections of the famous *Little Lessons in Spiritual Efficiency* directly related to personal problems of the spiritual life. Dr. Smith writes with keen insight and with a full awareness of the values available for personal help through the resources of the Christian faith.



Order from **The Upper Room** 1908 Grand Avenue Nashville, Tennessee

Single copy, 35 cents. Three copies, $1.00.

You're Only Young Once

HOOVER RUPERT

It must be school-board election time in London. The newspaper yesterday reported that life looks unusually good to the 700,000 children attending London's schools. And here's why! The school council now officially frowns on whipping as a punishment. It has drawn up a new program for "education without tears."

In a booklet which the council has circulated among its 20,000 teachers, it warns that the more a teacher seeks to rule by fear the less likely he is to develop the full potentialities of his pupils. "No self-respecting teacher today seeks to defend the constant practice of corporal punishment," the council reported.

It is worthy of notice that along with the cane, which the generations hung menacingly in most British classrooms, the council wants to abolish slappings, shakings, sarcasm, and other heavyhanded methods of enforcing discipline in its 1300 schools.

Other pithy paragraphs from the council's report include: "Punishments that inspire undue fear are the least likely to further the aims of education. . . . Sarcasm is a fear-inspiring and dangerous weapon for a teacher to use. It is even less defensible than caning. Children feel, often with reason, that it is a display of power for power's sake by those in authority. . . . Criticism should be given in a spirit of good humor and encouragement. . . . Habitual bad temper, expressed in nagging tone or unpleasant frown, is very depressing."

No more standing in the corner either since it too is "unsuitable punishment for any children." Shades of the dunce-capped-nincompoop in the corner of the classroom! But the one thing I really noticed because it's about the only thing that ever happened along the line of punishment in schools I attended, was the advice that no child should be kept in after school for more than 30 minutes. How such a development would be greeted by adolescent America! Imagine no more "8th hour" or "9th hour" in your school.

Corporal punishment faded from the American school scene pretty generally a good many years ago. As I recall those dim ages past when I was a school attender, no one ever got socked by any teacher, although sometimes many of us deserved something like that! The trip to the principal's office which we were called to take on occasion would have been exchanged for a half-dozen licks by a pedagogical cane! And those nights after school writing on the blackboard, "I will not talk" (one dear teacher had us do, "I will engage in no unnecessary conversation"). Incidentally, it seldom worked to try to use one of the music-teacher's five-pronged staff-chalkers and save 80% of the stay-in time.

This little exercise in composition is presented because I thought the youthful readers of this column might be interested in the bettering fate of their British colleagues. But, it might help each of us to take a look at ourselves to see if we are operating on the old-time idea of imposing our wills on those who for some reason or another must take what we have to dish out. It just won't work effectively in life's relationships — even outside the classroom. Think it over.

PERSONS

The Rev. Frank Peverley, retired, was honored by the congregation of the Riverdale Methodist Church in Gloucester, Mass., on November 9th, the last Sunday of his service as supply pastor there. Mr. Peverley was presented with gifts from the official board and from the M.Y.F. of the church. Mr. and Mrs. Peverley left on November 12th to spend the winter at New Smyrna Beach in Florida, care of A. J. Knapp, Route 2. The new pastor at Riverdale is the Rev. Ray W. Rayburn, formerly assistant pastor at the Congregational Church of South Sudbury, Mass.

Bishop John M. Springer, retired, has returned to the United States from Africa, and preached on November 9th at West Roxbury and First Methodist Church in Somerville, Mass. Bishop Springer, now in his eightieth year and still hale and hearty, called at the editor's office at ZIONS HERALD on November 12th. He can be reached at 150 Fifth Ave., New York 11, N. Y.

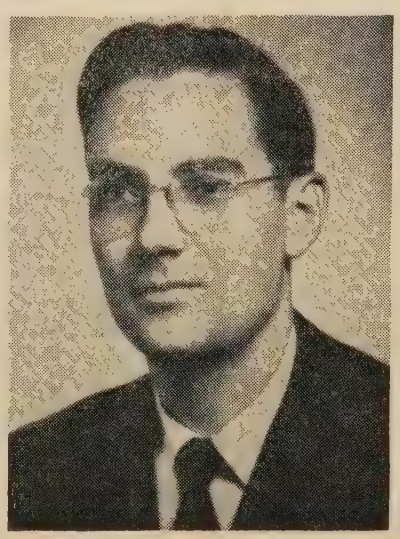
The Rev. William Warren, retired minister of the New Hampshire Conference of The Methodist Church, died on the morning of Armistice Day, Nov. 11th, at The Methodist Home for the Aged in Cincinnati, Ohio. Mr. Warren had served pastorates in Landaff, Monroe and No. Monroe, Laconia, Portsmouth, Tilton, Lawrence (Mass.), Rochester, Manchester, Derry, Littleton and Franklin, N. H. He retired in 1929.

With his daughter, Jean, conducting the meeting, Bishop John Wesley Lord, resident in the Boston Area, addressed the young people of St. Mark's Methodist Church in Brookline, Mass., on Sunday, Nov. 9th. Bishop Lord spoke on "Methodism Today."

The Rev. W. H. Ford, retired minister of the Philadelphia Conference of The Methodist Church, and Mrs. Ford spent a week with their daughter and her husband, Dr. Wm. C. Little, in Barrie, Ontario, Canada. The occasion of their visit was their 57th wedding anniversary. They have four children, 6 grandchildren and 6 great-grandchildren. Mr. Ford is now chaplain of the Methodist Hospital in Philadelphia.

Three separate churches of Westfield, Mass., are worshiping in one church building, the First Methodist Church. The other two are the Episcopal Church of the Atonement, which is in the process of building its own sanctuary, and a group of Polish D. P.'s, "Evangelicals," who have no church of their own.

Speaks To Laymen



Robert C. Williams

The Board of Lay Activities of the New England Conference of The Methodist Church is sponsoring three meetings to cover all four districts in the New England Conference. The Boston & Lynn Districts will meet first, on Sunday, November 23rd at 7:30 p. m. at St. John's Methodist Church in Watertown, Mass. The Worcester District will hold their meeting on Monday, Nov. 24th at the Park Avenue Methodist Church in Worcester, and the Springfield District on Tuesday, Nov. 25th at First Methodist Church in Northampton.

The theme of these meetings will be, "Give God a Chance," with the purpose to show laymen what they could do if they were inspired. Speaker at each meeting will be Robert C. Williams, assistant secretary of the General Board of Lay Activities of The Methodist Church in Chicago.

Before going to Chicago, Mr. Williams was charge lay leader of the Harbor City, California, Methodist Church and associate district lay leader of the Pasadena-Long Beach District. As a layman, he had served for several years on the staffs of Grace Methodist Church, Long Beach, and First Church in Santa Barbara. He also was for a time assistant treasurer and cashier of Southern California-Arizona Methodist Conference.

Born in Buffalo, he grew up in Batavia, N. Y., and moved to California in 1938. He is married to the former Irene Sauder of Burlington, Kansas, and has two sons.

The Rev. Julio Manuel Sabanes, pastor of the Central Methodist Church in Buenos Aires, Argentina, was elected a bishop of the Methodist Church for a four-year term at the Central Conferences of South America in session in Santiago, Chile. He was consecrated on Sunday, Nov. 9th. Bishop Sabanes, who was chosen on the Conference's twenty-sixth ballot, succeeds Bishop Enrique C. Balloch, of Santiago, who was elected in 1941 and was slated for retirement this year. Bishop Santi Uberto Barbieri, of Buenos Aires, who was elected to the episcopacy in 1949, was re-elected on the first ballot for another four-year term.

Dr. Raymond G. Perkins, prominent physician and surgeon in Malone, N. Y., and for ten years (1913-1923) a medical missionary of the Methodist Church at Tjisorea, Java, died on September 18th, in Malone. Dr. Perkins was born in Milton, N.Y., 68 years ago, and received his academic and medical training at Syracuse University. He was married to Miss Pearle MacLean in 1913, and that same year they went to Java, where Dr. Perkins erected the Methodist hospital. When the Methodist Church withdrew from mission work in Java, they returned to New York.

The Rev. Earl D. Haywood, pastor of the Methodist Church in Lexington, Mass., is now living in the new parsonage at 5 Hillside Terrace in Lexington.

MARY PERRICELLI MARRIED

About one hundred friends gathered at the New York Deaconess Home, 1175 Madison Avenue, New York City, on Saturday afternoon, November 8th at 5:30 p. m. to witness a beautiful candlelight wedding when Miss Mary Perricelli was married to Mr. Alexander Verrone. Dr. Nicola Notar, minister of Jefferson Park Church, officiated at the ceremony, assisted by Dr. Allen E. Claxton, president of the Board of the New York Deaconess Association and minister of Broadway Temple — Washington Heights Church.

The bride was given in marriage

her brother, Mr. Frank Perricelli. s. Eula M. Chandler, superintend- of the New York Deaconess As- iation, was the matron of honor. . Frank Bracilano of Richmond ll, New York, was the best man.

The Misses Dorothy Shira and zabeth Murray lighted the many ite candles which decorated the autiful lounge of the Deaconess me, and Miss Thelma Stouffer ved as hostess.

The bride, a graduate of the Na- nal College for Christian Workers, s commissioned as a deaconess in 42. Her first appointment was in e Fall River Home of Fall River, ass. where she served as social work- for four years, after which she ne to New York City and served oodycrest and Jefferson Park urches.

rmer Methodist Bishop ies In Korea

PUSAN, Korea — Former Bishop ung Chun-So, head of the inde- ndent Methodist Church of Korea m 1939-45, died in a war refugee mp at Taegu. He was 78. The ed churchman was in ill health en he was evacuated to Taegu m Seoul in December, 1950, and s ailment reportedly was aggravated conditions in the crowded camp.

From 1913 until his election as ad of the Church, the former bish- served as pastor of Methodist urches in various North Korean wns. In March of 1949, his arrest a charge of collaborating with the panese was ordered by the Korean vernment.

RS. ROOSEVELT VISITS ISSION PROJECT

Mrs. Franklin D. Roosevelt was the der of the delegation representing e United States at the Inauguration the new president of Chile, Gen- al Carlos Ibanez, on November 3rd. uring the few days she spent in ntiago, in addition to her many of- ial duties, Mrs. Roosevelt found me to visit some of the work being rried on by the Protestant churches Chile. She was the guest of honor a tea at Santiago College, well- own school for girls founded by e Methodist Church in 1880.

On another afternoon, Mrs. Roose- lt visited the Presbyterian Matern- Hospital and Clinic. Accompanied Mrs. Claude Bowers, wife of the merican Ambassador to Chile, Mrs. oosevelt also called at Sweet Memorial Institute, the social center and training school of The Methodist Church, where she observed with interest the day nursery for the babies of working mothers, and the kindergarten for children of this region.

Golden Rule Week

Robert M. Hopkins

International Golden Rule Week comes midway between Thanksgiving and Christmas, December 7-14. It seeks to demonstrate the Golden Rule in the sharing of our physical possessions. For several years the emphasis has been upon food. We do not live by bread alone, but it is equally apparent that we cannot live without bread. Food is an essential in the realization of "life, liberty and the pursuit of happiness."

Two-thirds of the world's population are under-nourished, hungry, starving. The need for relief is so stupendous that increasingly it can be met only as governments make substantial grants.

Recent statistics gathered by the United Nations reveal these facts. The United States and Canada, with less than 10 per cent of the population of the world have 43 per cent of the world's income. Europe has 25 per cent of the population and 40 per cent of the income. Asia, Africa and Latin America together have over 65 per cent of the population of the world but only 17 per cent of the world's income. In countries which comprise half the world's population the average individual income is less than U.S. $100. But the average per capita income in Canada and the United States exceeded U.S. $1200., in the United States it was $1,584.

The United States and Canada have food supplies surpassing all the rest of the world. They produce bread grains (wheat and rye) in a proportion of 20 to 12 as over against Australia, Argentina, the USSR and all other countries combined. In dairy products and meat the proportions are about the same.

Certainly our world cannot long endure while two-thirds of the people starve and one-third are overfed. There is sufficient food to provide the necessities of life for every man, woman and child on this globe. The difficulty is due to inequitable possession and distribution. Peace among the nations is dependent more upon equitable distribution of food than upon massing of military might. "The most powerful language in the world today is food," writes Norman Cousins, of the Saturday Review of Literature. "It builds bridges mightier than radio broadcasts or published material, especially when people have no radio and cannot read."

International Golden Rule Week is dedicated to the sharing of food, this basic essential. "Do unto others as you would have others do unto you," means that "we share because we care." We are each asked to do voluntarily what our nation does by law — deny ourselves a measure of luxurious living while we share our abundance with those in need. This year we are asked to remember especially the children for whom "an extra meal makes the difference between adequate and inadequate diet."

The response of individuals with the co-operation of their homes, churches and synagogues, lodges and societies, schools and colleges, and other groups, may not produce immediate large resources. But the spirit engendered and example set will go a long way toward giving reality to the precept of the Golden Rule.

EVENTS

RE-ELECT PHILIPPINE BISHOP

MANILA — Bishop Jose L. Valencia was elected to a second four-year term as head of The Methodist Church of the Philippines at the quadrennial meeting of its Central Conference. His jurisdiction comprises the islands' three Annual Conferences of the Philippines, Northern Philippines and Northwest Philippines. The 54-year-old bishop was Methodist district superintendent in Cagayan, northern Luzon, during the Japanese occupation of the Philippines.

Bishop Ralph A. Ward of Hong Kong presided at the opening session of the meeting. Bishop Clement D. Rockey of Lucknow, India, was one of the principal scheduled speakers.

A special service was held at First Methodist Church in Westfield, Mass., on Nov. 9th, on the occasion of the two-hundred-year anniversary of the day on which George Washington became a member of the Masonic Fraternity. Members of Mt. Moriah Lodge and all affiliated bodies attended the morning worship service to observe this event. The sermon topic was, "Three Great Lights."

Evangelism In Boston

The biggest and most far-reaching evangelical program in the city's history will be held in Greater Boston during the week of Nov. 30th, in three downtown churches and in 17 Greater Boston areas, Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches, has announced.

The series of services, sponsored jointly by the Massachusetts and National Councils of Churches will be known as the "Festival of Faith." Several hundred churches of all denominations are participating in the programs which will be addressed by 19 of the outstanding preachers of the United States and Canada. Three local clergymen will also participate.

The theme of the evangelical meetings will be "The Faith By Which Men Live." The opening meeting will be held Sunday night, Nov. 30th in Mechanics Building at 7:45 p. m., with Dr. Robert J. McCracken, of the Riverside Church, New York City as keynote speaker.

Services will be held Monday through Friday, during the following week in 17 cities and towns of Greater Boston, which will draw their audiences from surrounding communities.

"SOUTH AFRICA — LAND OF GOLD AND DISCORD"

(Continued from Page 3)

votes to all racial groups — whether outright or by a gradual method — would be pressed upon it. Consequently, on this question it is in a weak position as compared to the Nationalists' firm policy of segregation.

Those who are familiar with race questions in the southern United States should realize that South Africa's race problem is far more acute. The estimated total population of South Africa is 12,000,000, and there are only 2,500,00 whites. Granted that the 9,500,000 non-whites are not united, that they are without arms and unorganized, and for the most part amazingly patient, the whites know what a disaster it would be if these millions were to withdraw their labor. Such a fear, played upon by frequent news stories of crimes against whites, makes the white groups jittery. It intensifies the bitterness when the whites oppose each other.

If now the white parties should fly at each others' throats in exasperation, it would be madness. But when emotions get to the boiling point, madness can happen. It hardly looks as if such an extremity will be reached. If, however, the United Party were to be victorious in the next election, it would constitute an important gain. Its belief in law and constitutional procedure would leave the way open for peaceful methods of change.

The campaign of civil disobedience, along the lines of the crusades led formerly by Mahatma Gandhi in India and South Africa, has been dramatic and thus far singularly unaccompanied by outbreaks of violence against the white regime. Upwards of 5,000 demonstrators, native Africans and resident East Indians, have violated segregation laws in a spirit of non-violence, and have suffered arrest. The campaign is led both by the African National Congress and the South African Indian Congress. For once the non-whites have come together in strong, challenging action to show their unwillingness to accept a second-class citizenship.

The movement has been a great welling up of protest, and in the main non-violent, though there have been violent outbreaks between whites and native Africans, as at Port Elizabeth in October. These exceptions do not necessarily indicate a breakdown in the non-violent demonstrations. It is too early, however, for final judgments on the campaign's ultimate value. Yet when Mohandas Gandhi began in South Africa, on his campaign a third of a century ago, it looked like a forlorn hope. God has often used the weak of this world to confound the strong.

There are white minority groups and individuals who are trying to build a multi-racial society that will move in the direction of gradual extension of democracy and civil rights for all. These are the leaven. They are few, they are separated from each other by vast distances, and they contend against terrific odds. But they are valiant for truth. These groups have nurtured such persons as Alan Paton, Michael Scott, Senator E. H. Brooks, Hon. Margaret Ballinger, Mrs. A. W. Hoernle, the Rev. A. W. Blaxall, the Rev. H. P. Junod, the Rev. Ray E. Phillips, Dr. W. J. G. Mears, Dr. Ellen Hellman, Principal R. H. W. Shepherd, Dr. J. Muir Grieve, Dr. F. W. Fox, Maurice Webb, Dr. Alan Taylor, Bishop Wilfred Parker, Manilal Gandhi, and Principal Mtimkulu.

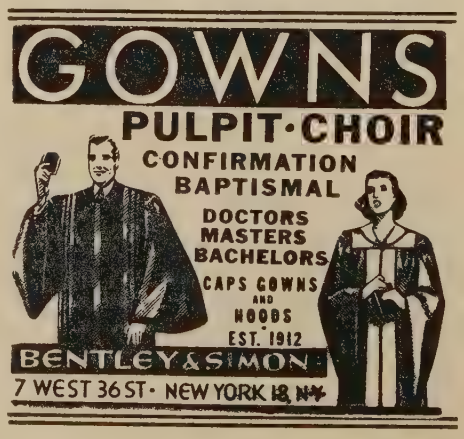
There are various others scattered about the country whom it was not possible to meet, and those who are named represent just a sample of nationally-known South Africans who are conspicuous for their service to a multi-racial state. There is a still wider circle whose names are written in heaven.

In the forefront of the voluntary organizations that have turned the light on race relations and striven for their betterment, is the South African Institute of Race Relations, now in its 23rd year. In a recent statement, it expressed its basic position and set a standard for future work and hope. Said the Institute, the true basis for a settlement of the race question is wrapped up in these principles:

1. Belief in the value of the individual human being and his right, by virtue of his being, to the fullest expression and development compatible with similar rights of other individuals within the pattern of a democratic state.

2. Belief in the values of democratic society with its accepted freedoms, rights and duties.

3. Acceptance of the brotherhood of man in its Christian interpretation.



REJECT SLOT MACHINES

DENVER, Colo. — Colorado voters rejected a state constitutional amendment which would have legalized slot machines. The vote was 265,592 to 121,586. The measure was fought by churches, taxpayers' groups and civic organizations. Opposition was led by the Colorado Council of Churches.

At the Council's request, clergymen in more than 1,000 churches preached against the amendment on the Sunday before election. The amendment would have legalized slot machines unless communities voted to ban them — a sort of local option in reverse. The state was to get a license fee of $125 every three months for each machine operated.

n A Wide Circuit

. W. Reid

hat Causes Delinquency?

Back in my newspaper days, when visit to the police station produced news, Captain Kelly used to say, th something of pride, "You know, e absence of crime shows the efiency of the police."

Not necessarily so! It may — and obably does — show rather the efctiveness of all the social agencies at shape the mind-bend and the ings of people in a given commun. And among these I certainly ace high the church, the school, and ecially the home. There are many nerican communities that have no cal police: the social conditions and ssibly the economic conditions are ch as do not normally lead to legal- punishable wrongdoing.

I have been thinking of this in conction with assertions that the rted increase in juvenile delinency in recent years is due to the lure or lack of law-enforcing agens especially equipped to deal with venile offenders. This may be part the problem — but certainly not a ot of it. The juvenile offender is natural outgrowth of certain failes that can be traced directly to e home (especially), to the school, the church, and to the ignorance, difference, and concern with alues" other than children, by the mmunity itself.

There are, it seems to me, certain rying and modifying factors that ould be taken into account before throw up our hands and cry, "Dequency is increasing . . . our young ople are going to the dogs!" For e thing, since the term "Juvenile linquency" has become current in r vocabulary, many more cases of fraction of the law by youth" — me of them not criminal in intent are reported to the police. Since e police (like all the rest of us) have come keepers of records and statis-s, we are told more about such ofnses than heretofore. Too many wspapers "play up," with pictures d interviews, and district-attorney tements, the moral and ethical and al mishaps of young people: and ch display is often followed by an idemic of such offenses; delinquen- becomes a contagious disease, reading rapidly in the body of a mmunity's youth. When the dequent becomes "the talk of the wn," we cannot escape hero-worship d hero-emulation. The FBI notes that in a recent year one-third of the arrests of boys and girls under eighteen were for "auto theft." Certainly that was not a great temptation to their grandparents! But what country boy of the 90's did not sometimes "run off with" the horse and buggy and take his girl for a ride? Yes, the auto is a more dangerous vehicle, but may the **motive** of the culprit be more criminal?

In my own community, I am told, there has been an increase in juvenile crime. But when I first knew the community — 40 years ago — there were ballfields and woods and vacant lots which have since been swallowed up by the encroaching city. I do not recall that the mothers of any of my friends had to work all day away from home: economic conditions often necessitate it now. The schoolyard was large enough for much of our play; our social life centered in the churches. Today's children here have little more than the streets for play; the churches' services have not grown with the child-population.

Says a recent report of the Children's Bureau: "Delinquency is an index of the effectiveness of services to children in general. When the incidence of delinquency rises, it is evident that our services to children are failing to keep pace with the needs of the time. We must forward our efforts to give children the kinds of home, school, and community experiences that enrich their lives. Economic measures should be taken to support family life, and social service should aim to strengthen it. School programs to meet individual needs, religious training, the opportunity for profitable use of leisure time — these are all essential parts of a preventive program, as are health services, social services, and legal protection against undesirable influences in the community. This program of prevention is obviously an unceasing one — it must be made a part of our daily lives."

• • • • • •

"And however well the fleet sailed, its voyage would be a failure if it were meant to reach New York and actually arrived at Calcutta."

....

"Mere Christianity"
C. S. Lewis
The Macmillan Company, New York

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EVANS NEW EDITOR

The Rev. J. Claude Evans is the new editor of the South Carolina "Methodist Advocate," 116-year-old weekly published at Columbia, S. C. He succeeds Dr. D. D. Peele, who retired October 26th at the South Carolina Annual Conference. Dr. Peele had been editor since 1949, and previously he was editor from 1941 to 1947. He was dean of Columbia (S. C.) College from 1920 to 1948.

The South Carolina "Advocate" is said to be Methodism's oldest extant conference news organ. It is a continuation of the old Southern Christian Advocate, established in 1837. Non-conference Methodist weeklies that are older include "Zions Herald" (1822), and "The Christian Advocate" (1835), the church's national organ published in Chicago.

Mr. Evans was elected to the editorship a year ago, effective November 1st, 1952. This summer he attended Syracuse University to do graduate work in journalism preparatory to his new assignment.

A native of Anderson, S.C., Editor Evans was admitted to the South Carolina Conference in 1940. He is a graduate of the Duke University Divinity School, Durham, N. C., and studied also at the University of Chicago and Union Theological Seminary, New York.

The Rev. Mr. Evans served two years as a navy chaplain in the South Pacific during World War II. For the last two years he was pastor at Clemson College Methodist Church. Previous North Carolina pastorates were the Walhalla and McCormick charges, and he was assistant pastor of First Church, Charlotte. He and Mrs. Evans have four children.

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The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WVOM (1600) at 8:10 a. m. for the last half of November.

Nov. 19 — Dr. Crawford Smith, First Baptist Church, Lexington.

Nov. 20 — The Rev. Halsey I. Andrews, St. John's Episcopal Church, Arlington.

Nov. 21 — The Rev. Kenneth A. Bowen, Messiah Baptist Church, Brockton; Corres. Secy., United Baptist Convention of Mass. and Rhode Island.

Nov. 24 — The Rev. K. K. Chandy, Episcopal Boys' Work Director, India.

Nov. 25 — The Rev. Arthur Hopkinson, First Methodist Church, Greenfield.

Nov. 26 — Dr. Sydney W. Powell, Tremont Temple, Boston.

Nov. 27 — The Rev. William Stewart, Sales Department Morgan Memorial.

Nov. 28 — The Rev. Roland C. Marriott, Union Church of Watertown.

LYNN TO BROADCAST

Station WLYN, 1360 on the dial, Lynn, Mass., has announced that it will carry a weekly program each Sunday at 3:15 p. m. for a full hour beginning November 23rd, from First Methodist Church, "mother of Methodism in Massachusetts."

"Organ Vespers," which will be heard for fifteen minutes at 3:15, will feature the brilliant young organist, Wendell Hodgkins, who played for the Boston University Glee Club in Europe last spring. He became organist at First Church in September. He is also assistant weekday organist at Daniel L. Marsh Chapel of Boston University.

"This Hour with God" will be heard at 3:30 p. m. each Sunday, and will be a recorded broadcast from portions of the morning service. Three anthems by the Chancel Choir, under the direction of C. Russell Crosby, Jr., minister of music, will be offered. In addition the scripture, pastoral prayer, congregational singing and the sermon by the pastor, the Rev. James Edward Doty, will be featured.

First Methodist Church was founded in 1791 by Jesse Lee and is recognized for its seven famous firsts: First Methodist society organized in Mass.; first Methodist chapel in the state; first Methodist Conference held in New England; first native preacher raised in New England; first Methodist Sunday school in New England; first Methodist missionary society in the United States; first regularly appointed missionary of the Methodist Church.

TINDLEY ORGANIST IN PARIS

PHILADELPHIA, Pa. — Kenneth Goodman, organist at Tindley Temple Methodist Church, left for Paris, France, Nov. 3rd, where he will study for a year with the world-famous organist and teacher, Marcel Dupre. Mr. Goodman will study under a Barnes Fellowship.

The popular Philadelphia organist has served at Tindley Temple as organist and director of music since the church was built in 1924 by the late Dr. Charles Albert Tindley. The young musician was then of teen age.

After studying a number of years with Philadelphia's foremost organ teacher, Rollo Maitland, he was awarded a scholarship to Juilliard Conservatory in New York City. After completing his studies there, he was appointed to the faculty of the Settlement Music School as teacher of organ. He was the second colored member of this school's staff, the first being Miss Gertrude Williams, of the piano department.

Mr. Goodman, an associate in the American Guild of Organists, has appeared in recitals in a number of American cities, and has been heard numerous times on the great organs in Convention Hall, Irvine Auditorium of the University of Pennsylvania, and the Wanamaker Store, in Philadelphia.

Halt Armament Race

PHILADELPHIA—Hope that the incoming administration in Washington will "use every ounce of strength" to halt "an armaments race that is leading this country to the brink of insolvency" was voiced here by E. Raymond Wilson, executive secretary of the Friends Committee on National Legislation.

"Let us hope that the new administration will see the dangers inherent in this armaments race," he told the annual Philadelphia Friends general meeting. "How else can we have lower taxes, peace and a stabilized world?

"We are in a war economy and, admittedly, it will take a great deal of vision, vigor and statesmanship to switch to a peace economy. What the U. S. is spending abroad on arms and defense would be better received and understood there if it was to raise the living standards of the people. This should be a thought for chambers of commerce and hard-headed businessmen to ponder, not merely churchmen and pacifists."

Mr. Wilson, full-time Washington representative of the Friends, recently returned from a three-month trip to Europe. "Our rearming of western Germany is fanning the old embers of Nazism, blighting the potential democracy there and setting up the old tensions and fears in France and Belgium," he said. "Europe wants trade more than it does military aid, and we are getting the most value for what we spend abroad from our technical assistance and our exchange of scholars, businessmen and workers."

The Philadelphia Friends general meeting brought together the Arch Street and the Race Street yearly meetings, which are working toward union. It also was atended this year by Quakers from England, Germany and New Zealand, and from Arizona, Ohio and New York.

In the light of experience

Week of Dedication
Day of Dedication
Dedication Offering

During four eventful years millions of persons in Methodist Churches have had their lives enriched by observing a special Week of Dedication—a period set aside for self-examination, new resolves, penitence, healing, sharing.

And now . . . The Week of Dedication (one full week) followed by The Day of Dedication (first Sunday of Lent) is in the calendar of your Church (Discipline 1952, Par. 761)

FEBRUARY 15-22, 1953

Begin Preparation NOW

RUSADE SCHOLARS AT B. U.

Nine students from overseas will tend Boston University during the 52-53 school year on "Crusade holarships" of the Methodist hurch. Four Americans at Boston niversity also hold the scholarships.

They are among 150 international udents to receive the scholarships is year, bringing to nearly 700 the mber of Crusade Scholarships warded since 1945. Financed for e first four years by "Crusade for hrist" funds, the scholarship proam now receives its funds from Veek of Dedication offerings from ethodist churches across the nation.

The Boston University group is sted below:

India: Eliot Alfred Chand, majorg in social work; Soroj Mondol, edcation and English; Herod M. ngh, theology and social sciences; Irs. Beulah Chand (1953), education.

Norway: Oivind Gunderson, medine.

Korea: Tong-Ill Lee, music; Taeun Park, theology.

Philippines: Socorro Cabanilla United States: Janet Childs, Mrs. Marie W. Copher, Jeanne Martin, and Ethel Watkins.

WHEN I PRAY
John David Erb

When I pray
No mountains need be moved,
No darkness turned to day;
No tears be dried,
No pain be healed,
No death denied.
For these are life
By which I live.
But, as in the evening
Old friends chat until they nod;
So, when I pray
I simply like to talk with God.

Miscellaneous Advertisements

SECRETARY: Woman of experience desires contact with church in Boston or vicinity. Write ZIONS HERALD, Box 10.

Twin Area Calendar

Nov. 16 - Nov. 23 — Northern District of New Hampshire Conference holds evangelistic mission.

Nov. 23 — Dedication of new Broadway Temple Methodist Church, Washington Heights, New York City.

Nov. 24 — Boston Methodist Social Union, Boston University.

Nov. 25 — Dinner reception for Bishop and Mrs. Frederick B. Newell, Christ Church, New York City.

Nov. 27 — Thanksgiving Day.

Nov. 28-Dec. 7 — Annual meeting, Conference Secretaries of Evangelism.

Nov. 30 — Advent Sunday: beginning of Spiritual Life Missions.

Nov. 30-Dec. 6 — Festival of Faith, Mass. Council of Churches.

Nov. 30-Dec. 7th — Southern District of New Hampshire Conference holds evangelistic mission.

Dec. 3 — Annual convention, Mass. Council of Churches, at Quincy, Mass.

Dec. 10 — Annual ZIONS HERALD dinner.

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